

PEACE NEWS

For War-Resistance and World-Community

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THREEPENCE

NON-VIOLENCE WINS

Successful experiment with young toughs

WHILE magistrates, teachers, politicians and parsons throughout the country have been demanding floggings and sterner punishments for juvenile hooligans and proclaiming violence to be the only means of meeting violence, a woman in South London has been proving the opposite.

This is Miss May Ammon, daughter of Lord Ammon, who for eight years has been principal of the Cowley Institute, Brixton.

The Institute, which has 1,000 members, is in one of the toughest areas of South London, and Miss Ammon has been running it as a club, using it as a means to break up the gangs which were an increasing menace to the district.

For this purpose she has adopted a policy of treating violent intruders with firm but courteous and non-retaliatory methods, and with such success that many of the gangsters have joined the club and become good members.

When the wave broke

She began the work in 1942. Things were tough then, she told an Evening Standard reporter, and it was an uphill fight from the beginning. Yet during the war they had no serious trouble from the gangs.

But war brought its aftermath," she said. "Boys and girls began to get tough. It was not till last year, however, that the great wave broke. It came like a flood.

Gangs of youths pushed their way into the club. Fights broke out. Members were hurt. Three weeks this year the police spent every night at the club."

New policy—toughs blushed

When the police left Miss Ammon called a meeting of the club. They appointed a committee and made up their own patrols.

The patrols were told not to fight back or try violence.

If anyone they did not know appeared they asked for his membership card. If the intruder hadn't one they invited him to Miss Ammon's office to explain.

Many of the guards were quite small, and the young toughs were amazed when a small member came up to them and said, "You'll have to leave." They tried to start a quarrel, but the members kept calm. They tried to incite others to bad behaviour, but the members quietly ignored them.

"The thugs began to feel fools," Miss Ammon said. "Toughs blushed. Then they left the club quietly.

"Now nearly every night a new member comes to my office. Often I say I've seen his face before. He says, 'Yes, I was ejected last Thursday,' or something like that.

"And those boys," she concluded, "are making very good club members."

CAMBRIDGE SCIENTISTS' H-BOMB PROTEST

The conscience of the world is compelling a revolt against the production of the bomb. Repeated protests from scientific circles signify its gathering strength.

ONE hundred research workers and teachers of science at Cambridge University have signed a petition urging the Government to "make a statement condemning the production of the H-Bomb."

This petition follows closely on the publication of a symposium on the H-Bomb in a special issue of the Atomic Scientists News, in which Prof. Kathleen Lonsdale calls for "thorough-going disarmament" as the only alternative to a policy of arming to the hilt with every conceivable weapon.

Dr. Lonsdale says that she is entirely opposed to all secrecy in scientific work. "I think that all scientists should refuse to do secret work. I hold absolutely to the words of the second Charter of the Royal Society (of which she is a Fellow), which directed Fellows to apply their studies 'to the glory of God the Creator, and the advantage of the human race.'"

She continues:

Now in principle the hydrogen bomb is no different from any other weapon of indiscriminate mass destruction. Yet the proposal that it should be developed appears to have shocked many people, even in the USA, who acquiesced in, or who at least did not strongly protest at, the use and stockpiling of atomic bombs. It seems to be recognised that such a weapon cannot be regarded as defensive in any legitimate sense of the word.

It could be used either aggressively or in retaliation; the avowed intention of its production is that it should be used as a threat to prevent aggression by the USSR.

This means, effectively, that we are concentrating enormous physical power in the hands of a few men who, being human, are corruptible; that the world is moving back-

wards to the bad old system of power politics.

Is this what the world wants?

Is this what we really want? Is it what the people of America want?

We and they are citizens of democracies and as such are responsible for the decisions made in our name. The difficulty is that most of us are overwhelmed by the enormity of the choice confronting us, and therefore we refuse to think. Fear has deadened not only our imagination, but our intelligence.

We are still seeking physical security in a world in which such security has become utterly impossible.

Military men refuse to face this fact. To suppose that security can be found through the most thorough-going rearmament is a pure gamble, in which the odds are turning the more heavily against us the more obvious it becomes that the lead in an atomic armaments race cannot be long maintained by any Power. Nor is it common sense to suppose that threats would deter a political leader with totalitarian powers to whom human lives were unimportant as compared with a philosophy.

The folly of Civil Defence

To suppose that security can be found in Civil Defence is not even a gamble; it is pure folly.

Now some of our politicians, at least, are beginning to recognise that the only practicable alternative to a policy of arming to the hilt is an equally thorough-going disarmament. There is no half-way house. You just cannot be plain inefficient: if you are prepared to fight at all you must have, and be prepared to use, every possible weapon. You must not be squeamish or half-hearted.

"War," said General Grant, "is hell." And to wage war you must descend into (Continued on page six)

Michael Scott to tour Britain on behalf of African Natives

THE Rev. Michael Scott, whose defence of native rights at UNO roused worldwide sympathy, is to tour Britain during April.

The following public meetings have so far been arranged:

- April 17 Westminster Central Hall, 7.0 p.m.
- " 19 Eastbourne. Town Hall.
- " 20 Portsmouth. Methodist Central Hall.
- " 21 Bristol. Lecture Hall.
- " 27 Liverpool. Stanley House.
- " 30 Liverpool Parish Church. Morning Service.
- " 30 Manchester. Evening Service at a church to be arranged by Rev. H. Pierce Jones.

See local announcements for times. Meetings will also be held for University students at Bristol, Liverpool and Manchester.

India may represent Scott at Hague

The Hague International Court has begun its consideration of complaints against South Africa's proposals to incorporate South-West Africa.

During the last UN Assembly Sessions, following Michael Scott's petition on behalf of the Hereros, a resolution was passed calling on the Court for an advisory opinion on S-W Africa's status.

As there is no provision for private individuals to give evidence before the Hague Court, one of the member States—probably India—is expected to present Scott's case in opposing the South African Government's proposals.

Dr. Alex Wood

PACIFISTS throughout the country and beyond it will learn with sorrow of the death on April 1, of Alex Wood, D.Sc. Distinguished scholar, former physics lecturer at Cambridge, chairman of Peace News Ltd. and prominent member of the FoR, PPU and other pacifist and religious bodies, his place will indeed be hard to fill.

More even than for his scholastic abilities he was distinguished for kindly tolerance, quiet humour and deep wisdom which endeared him to all who came near to him, of whatever shade of opinion.

A fuller account of his life and personality will appear next week. His funeral will be private, but there will be a memorial service on April 20, at 3 o'clock at St. Colomb's Church, Cambridge.

H-Bomb petition

"GET CRACKING" SAYS VICAR

WHAT may prove to have been the first petition in the world against the Hydrogen Bomb has been launched in Cumberland by a clergyman, referring to the bomb as "an outrage against the dignity of mankind."

He is the Rev. L. J. Derrett, the vicar of St. Nicholas, Whitehaven, Cumberland. This 36-year-old parson started his petition with an appeal from his pulpit addressed to "the little people of the world," calling on them to get the bomb outlawed.

"If we in this church can start this movement, we will ignite a flame which will spread throughout the world," he declared.

The petition runs as follows:

"We, the undersigned, declare that the conception of the Hydrogen Bomb is essentially evil and constitutes an outrage against the dignity of mankind. We refuse to take any part in its production and will never condone its use by this or any other nation under any circumstances. We call upon the peoples of the world to join us in outlawing this wicked invention for all time."

The Rev. L. J. Derrett's parishioners started the list of signatures as they left his church, and signing has been going on steadily since.

Mr. Derrett had a taste of aerial warfare when he was a curate in Walthamstow during the blitz, and says he has never forgotten his experiences there. He hopes to spread his petition to many other towns and cities.

The North-East Divisional Council of the Independent Labour Party got in touch with him quickly, and obtained copies of the petition form.

Mr. Derrett said, "Get cracking with these. With a few million signatures it will be possible to penetrate even the thickest political skull."

Communists to launch petition

The Communist-sponsored British Peace Committee has launched a nation-wide peace petition to be presented to Parliament before the Summer recess.

In a statement to the Press, the Committee declares:

"Tens of thousands of people throughout Great Britain, working either as individuals or in social, cultural, religious and trade union organisations, are convinced that a concerted national struggle is absolutely essential to raise the struggle for peace to the highest possible level.

"This petition, which aims at securing millions of signatures, regardless of Party, creed, occupation or sectional interests, calls for the prohibition of atomic weapons, the branding of the first nation to use such weapons as a war criminal and a criminal against humanity; the reduction of armaments; and the calling of a new meeting of the Five Great Powers.

"The Committee calls upon all organisations and individuals who support these points to ensure that the petition becomes a major contribution to the cause of world peace . . .

"At the approach to Easter it calls upon all Christian organisations for a supreme effort for Peace."

The Committee's offices are now at 1A Park Crescent, W.1.



"— But it's your turn"

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"It is finished"

THESE last words from the Cross were not the despairing cry of a man who had been tortured to death, but the words of a Creator who had accomplished the greatest of all earthly works.

They can only be interpreted as triumphant: "I have done what I came to do. The world is now consecrated."

All the wisdom needed by mankind had been uttered, and had been demonstrated, law by law, by personal acts, each within the powers of men to perform if they will.

The path to peace had been pointed out.

*

Ever since then there has been no peace for any man who does not, in some way or other, dedicate his life and give his own self away.

For ages before that, the festival of Easter had been celebrated, because men have always understood that life proceeds by a cycle of death and resurrection; that unless the seed die there is no harvest; that life must be sacrificed if life is to continue.

The consummating drama of the Cross has extended that natural law to the life of man. The birth of Christ established human personality as the unit of divine power in the world, making personality sacred. The death of Christ gave human personality its purpose: to create unity with all others and so establish the brotherhood of man. And that meant following the same path to sacrifice.

This is not easily grasped, for most of us begin by thinking that the way of friendship is easy and to show goodwill a natural and simple thing. But we never get far in our efforts towards peace-making without finding that it is infinitely difficult.

*

The price of peace is in fact higher than the price of war. That is why nations choose war: the sacrifice of war is the lesser one.

No task ever demanded of man is so hard as that of learning to love his neighbour as himself, for that means first the sacrifice of what he values most—his own importance and the sense of his own rightness. Men will rather lose friends than waive what is due to their egotism. And on the national level it is easier to denounce and threaten than to invoke a whole nation to humility.

This abandonment of self-interest is the hardest of all sacrifices to make, for it always takes the guise of justice. But this—the sacrifice of self—is the inescapable price of peace. And in this age of collective nationalism and individual self-consciousness, it is the hardest of all to pay.

*

We are all waiting now for a new directive for our pacifism. We are trying to discover how to make a new impact upon the emotions and intelligence of a world which has settled down to that easier path to war.

But we know that this new impulse can only arise from the private determination of individuals. The choice of right combined action can only be revealed to a society whose members, separately, are capable of demonstrating goodwill to each other and to the world. Before the world will listen to us it must first see what kind of people we are.

Here we may recall that strange promise made to peace-makers: "They shall be called the children of God." Called by whom? By other people, of course. The peace-maker is one who is recognised by the world as possessing the secret of creating harmony wherever he is.

On the one hand this devaluates all pacifist teaching which does not issue from an obvious and demonstrable peace-maker. On the other hand it invests the true peace-maker with an authority which compels the world to listen.

But not until each of us has endured his private and personal calvary can he transform himself from pacifist to peace-maker—from theorist to practitioner.

SANE MEN—AND OTHERS

A Commentary by DOUGLAS ROGERS

D. H. LAWRENCE, whose genius was centred upon an exceptionally vivid awareness of the goodness of life, is getting some deserved attention with the publication of a new biography by Richard Aldington and an excellent reprint of his main works by Penguin Books. This is a great blessing at a time when the world is bent upon a worship of the gods of death.

John Betjamen, writing last week in the *Daily Herald*, disposed of Lawrence's so-called "indecent" in one memorable sentence. He wrote: "There is an earthiness about his writing which is as clean as earth but if you are the sort of person who thinks earth is just mud, then you won't like D. H. Lawrence."

Several reviewers have referred to the following exquisite passage, Lawrence's declaration of faith in life:—

"For man, the vast marvel is to be alive. Whatever the unborn and the dead may know, they cannot know the beauty, the marvel of being alive in the flesh. The dead may look after the afterwards. But the magnificent here and now of life in the flesh is ours, and ours only for a time. We ought to dance with rapture that we should be alive and in the flesh and part of the living, incarnate cosmos. I am part of the sun as my eye is part of me. That I am part of the earth my feet know perfectly, and my blood is part of the sea. My soul knows that I am part of the human race, my soul is an organic part of the great human soul, as my spirit is part of my nation."

Now, alas, the sun to which Lawrence refers is only so much hydrogen being converted into helium, a sort of super hydrogen bomb. And as for the earth, the scientists aren't sure yet whether the first hydrogen bomb won't turn it into another little sun.

Don't they really know?

AFTER Lawrence's lovely sanity, it is gloomy to read Winston Churchill's words in the House of Commons on Tuesday, March 28, 1950:—

"The desire for glory, booty, territory, dynastic or national aggrandisement; hopes of a speedy and splendid victory with all its excitement—and they are all temptations from which even those who only fight for righteous causes are not always exempt—are now superseded by a preliminary stage of measureless agony from which neither side could at present protect itself."

"Another world war would begin by both sides suffering as the first step what they dread most. Western Europe would be overrun and Communised, with all that liquidation of the outstanding non-Communist personnel of all classes, of

which I understand in respect of several countries elaborate lists have already been prepared—and which are, no doubt, kept up to date in those countries by the Communist groups and parties in their midst."

"That is one side. On the other hand, at the same time, Soviet cities, air fields, oil fields and railway junctions would be annihilated; with possible complete disruption of Kremlin control over the enormous populations who are ruled from Moscow. These fearful cataclysms would be simultaneous, and neither side could at present, or for several years to come, prevent them."

Yet Mr. Churchill, like the Prime Minister, Mr. Bevin and the rest, supports a mighty arms race that must surely lead to war. What madness is it in these people? Churchill isn't just an ordinary fool. He has an imaginative mind that can see the movement of human society in broad, comprehensive patterns. Yet he cannot see what should be plain to a child: that to keep trying to have a bit more military power than the other side just doesn't make peace.

He said, in the same speech, that Russia fears "the friendship of the West even more than they do our hostility." If it is as bad as that (and Churchill and the others do nothing to alter it) then every time the West makes an addition to its military power Russia must do likewise. Where else can it all end other than in war or economic collapse caused by the impossible burden of armaments? And since, as Mr. Churchill himself admits, economic collapse is favourable to the spread of Communism, then the only possible result of the present policy is war or Communism. Obviously, as things are going, there will be war.

Starvation in China

THERE is plenty of talk about how necessary it is to achieve "the will for peace," but generally politicians mean that somebody else should do the willing. Fenner Brockway, in a fine speech in the House of Commons, reminded the Prime Minister that there is more than enough of this will amongst the common people, but that what is lacking is action by the Governments. He could have added that the "will to peace," like charity, begins at home.

The *Times'* Hong Kong correspondent reports about the famine in China that "many millions of poor people will suffer and probably die. An American expert who spent 18 years in China as an agricultural attaché has estimated that to overcome the present crisis China would need to import four million tons of grain this year, and that she requires one million tons at once to start to fight the famine."

He also comments, about negotiations by various religious organisations to try to help, that: "Any sort of international relief will strike the Communists as a loss of face."

What a terrible comment it is that relief of the suffering of simple peasant people should be an issue in the "cold war." Is this going to be an excuse to quieten our consciences? Isn't it worth trying to do something? Isn't this something on which the United Nations should try a little unity? Mightn't it be just the thing to generate a little faith among nations?

China starves—America hoards

A WRITER in *The People*, Peter Forbes, says that there is so much surplus food in the United States, that they don't know where to put it. "Aircraft hangars, ships and military buildings—as well as caves—are used to store this hoard of food."

Recent figures showed that the American Government had stored away 230 million pounds of dried milk, 95 million pounds of butter, 22 million pounds of cheese, corn valued at 888 million dollars, and 35 million pounds of canned meat.

There is enough food stored "to supply a small country with a year's supply of food." Enough eggs to supply one million people with an egg a day for seven years, two pounds of potatoes a day for three years, and a quart of milk daily for two years. There are 260 million pounds of surplus peanuts. The Government is buying up surplus pigs by the hundred thousand and the pork is going rotten.

"Latest figures show that America already has sufficient wheat to meet all her needs this year without raising an additional crop... Altogether, America has more than £1,400 million's worth of surplus food. It costs taxpayers nearly £9,000 an hour for storage costs. And in seven months £35 millions' worth of food has been thrown away because of deterioration."

Because of America's silly economic system, there are thousands in America itself who cannot afford to buy all they need. But even allowing for this, there must be millions of pounds' worth surplus.

If millions are to starve in China while food rots in America it will be an immeasurable crime. I myself am a democratic socialist: I am anti-Communist and anti-Capitalist. But I see good and bad in both Russia and America and I am above all pro-human.

For humanity's sake an appeal must be made to the Americans to forget the almighty dollar and to give this food away. It cannot possibly harm their capitalist economy more than it is doing now. The food is going rotten; the Chinese have no dollars. America must be begged to give it to them.

The appeal must be made at once and at every possible point. It must be made at the bar of the United Nations or by direct moral intervention. Let us here press our own Government to make the appeal and to offer as our own contribution to supply free shipping to help move the food. It is the least we can do.

EASTER PASTORAL

From a hitherto unpublished sermon by the late Rev. DON ROBINS. "Preached before the last war, but still applicable today," state the Anglican Pacifist Fellowship who have issued this abridged version.

indeed, they be true. Is there any hope for the world without peace? Surely you will not have any doubt about the answer to this.

The powers which man holds are too awful in their destructiveness for us even to contemplate their use against each other, without recoiling in horror. We are told it may not be too bad, and defence measures are being perfected; but these glib assurances are criminal self-deception, if not criminal misrepresentation. War does not mean merely physical suffering—it means moral degradation and spiritual decay, which must take place before we can inflict such sufferings upon each other. There is no hope for the world, apart from peace.

And there is no hope for peace, apart from justice. The endeavour to make peace by the abandonment of the means of making war has failed so definitely that the aim of the peoples of the world is no longer disarmament but merely some kind of agreement as to the proportion of arms which each nation shall bear. No one could possibly describe this as a policy of hope—it is definitely a policy of despair.

*

Is it not time then, that we sought to remove the cause of war? Let us go behind the refusal to abandon arms and ask "Why?" There are those who wish to maintain things as they are, and see in armaments the only way of doing so; and those feeling the victims of injustice who believe that only by force of arms can a change be accomplished. Against such a background peace is impossible. To even talk of peace without urging justice is to open ourselves to a charge of insincerity.

So there can be no peace without justice and no justice without penitence. The ages have revealed that force does not lead to justice—that might is not right. But if justice cannot be won by force, there is only one alternative—it must be given by love. And that means penitence, for penitence begins when love has opened our eyes to the

wrong we have done and sends us forth to heal the wounds we have caused.

If, then, there is no hope for the world without peace, no hope for peace without justice, no hope for justice without penitence, is it not true that there is no hope for penitence without God? So long as we are content to compare ourselves with other men and other nations, we shall always be able to find sufficient of evil in their lives to leave us contented with ourselves, and therefore impenitent. But only as we come close to God and see the cost to Him of all the evil we have done, see His love beside our lawlessness, His forgiveness beside our hatreds, His sacrifice beside our selfishness, shall we be driven to our knees in penitence, and then out into the world to the righting of wrongs which we have done against His children.

SURSUM CORDA

THE renewed promise of Spring, which we have already had, and our anticipation of Easter alike, remind us of the assurance of victory through defeat and of the triumph of good over evil and love over hatred.

When there is so much which might lead to despair or disillusionment we are grateful for every justification of hope and each fresh encouragement in our efforts.

The daffodils are the trumpeters of that hope and the thrush its songster; for many of us the PPU is also its symbol as it is our opportunity for fellowship in learning and proving anew the recurring meaning of Spring and the message of Easter.

We are still young enough to enjoy giving and receiving Easter eggs. Will you spare a special thought for the PPU when you are enjoying the beauties of Spring and the exchange of gifts and send us an Easter egg as your thankoffering and answer to the challenge of life.

STUART MORRIS

Our aim for 1950: £600.

Balance received to April 3: £94 9s. Please help us to raise at least £250 by April 29.

Donations to the fund should be sent marked "Headquarters Fund," to the Treasurer at Dick Sheppard House, Enderleigh St., W.C.1

Letters to the Editor

Divided we fall

From VERA BRITAIN

THE letter from the Rev. H. J. Dale, deploring disunity in the peace movement, gives me a long-desired opportunity to beg all pacifists to combine in implementing the recommendations of the World Pacifist Meeting, which endeavoured to meet the challenge of these critical days.

The WPM lost many opportunities, particularly that of making an imaginative contribution towards reconciliation between India and Pakistan, but its members did succeed in surmounting both parochial and sectarian divisions, and religious and national boundaries. The too-popular pacifist sports of personal witch-hunting and censorious group-criticism were splendidly absent, which was perhaps a favourable aspect of the overloaded agenda. With so many nations and faiths represented, it would have been fatal to our deliberations if the delegations had developed the same hypercritical attitude towards each other as the Rev. H. J. Dale finds among British peace societies.

The World Pacifist Meeting has left a valuable legacy of constructive work, which could and should keep the peace movement busy for years. Its recommendations, now embodied in a report on its way to this country, include the establishment of peace units, plus an international training centre; the development of a consistent policy in pacifist-communist relations; practical measures regarding disarmament, prisoners, war criminals, and refugees; policies relating to specific areas of conflict and of racial discrimination; and finally the immense questions of basic education for peace and the revolutionary transformation of the social order.

I shall shortly be sending to various groups a preliminary draft scheme for the establishment of a British peace unit. In its religious, political, social, educational, and financial implications, the simplest of such projects is far too big for any one body to tackle alone. May I implore the groups which receive it for discussion and revision to forget that I am, amongst many other things, the Chairman *pro tem* of the PPU, and UNITE in accepting this legacy from India without, for once, considering whether the other bodies to which it is going are too "extreme," insufficiently respectable, too religious, not religious enough, or whatever the dividing triviality (in a relative sense) may be?

May I also take the opportunity of a forthcoming enlarged Peace News to beg not only the pacifist movement but all would-be peace-makers to accept and subscribe to the one weekly which keeps the whole peace movement informed? The fact that Peace News was initiated and is partly financed by the PPU is unimportant compared with the news-giving and thought-stimulating service that it offers to all men and women of good will.

The war-making forces, as always, are powerfully united in pursuit of their "interests." Are the "interests" of a spiritual revolution really less capable of uniting us? If we cannot use the opportunity given us by the World Pacifist Meeting to renounce our mutual suspicions, petty jealousies, parochial censoriousness and self-righteous disapprovals, then we deserve to fail as a peace movement. But we must not fail. The survival of man both as biological species and spiritual being may well depend upon our ability to subordinate our differences, and succeed.

VERA BRITAIN

Chelsea, S.W.3.

P.S. Other pacifist publications, please copy. V.B.

Labour Party & conscription

I AM prepared to believe that the opinions of your Labour correspondents are as disinterested and genuinely pacifist as my own. What is deeply distressing is that some of them are not prepared to believe that of their opponents, but suggest that those who voted against Labour did so from selfishness, stupidity or (if they were Liberals) cowardice!

If pacifism is to have any effect it must contain the basic belief that people of different views can be friendly and co-operate. Friendliness and co-operation, in their turn, can only exist if there is a basis of respect, not necessarily for the other fellow's ideas, but for his integrity. Sincere concern for the nation as a whole is not a characteristic of Labour alone, it is a quality common to Liberals and Conservatives also.

The lack of this respect is fundamental to the present East-West situation. It is the unwillingness of the opponents to respect each others' motives which is perhaps one of the greatest threats to peace with which we are confronted.

MAY DAVIS

Mill House, Crowan, Camborne, Cornwall.

For a Pacifist Party

I ADMIRE Ron Huzzard's sublime faith (Peace News, March 10). My own experience of tackling the local Labour line is not that anything not in the Party is not accepted.

Presumably Reg Sorensen, Victor Yates and others have been working in the party for some time now. Results are not spectacular. In 1921 the Labour Party could stop Churchill attacking Russia. Now the party of international brothers spends £800

million a year in armaments, presumably against the same enemy as Winston's.

I still think a Pacifist Political Party speaking at open-air meetings throughout the country with the same zeal as the Labour pioneers, could inform the electorate that it is not possible to have full employment, full security, a good standard of living and war. The way will be long and hard but I reckon this party would win floating voters quicker than the LPF will convert dyed-in-the-wool Labour Party members.

ALBERT LEAPER

22 Barrington Avenue, Hull.

Deceiving the schoolboys

ON a recent visit to the "Schoolboys' Own Exhibition" I was amazed to see that the most elaborate stands were run by the armed forces. The Royal Air Force had erected a miniature range for practice firing with a deadly machine gun.

I cannot understand how the organisers allow these exhibitors to run such a detrimental attraction which only served to mis-



guide these young people. The proper thing would have been to show the real side of war, ex-Servicemen with no arms no legs, disfigured faces, photos of ruined cities, and of starving children.

R. F. STERCHI

9 Upper St. Martins Lane, W.C.2.

Need for a peace army

WESTERN pacifism will receive a new dynamic impetus, when it can translate the ideas inherent in the pacifist attitude, into a practical method of demonstration in face of the contemporary problems. It is this lack of practical application that is at the root of the present apathy amongst many pacifists, and is the cause of our inability to fully answer our critics.

By whatever ramifications war may come about, the man in the street will never give up the method of meeting violence with violence until he can be persuaded by practical demonstration that there is another method with some hope of success; and the latter applies to us (pacifists) who have felt the drought of disillusionment and incompleteness.

There is a law of strife deep in nature that necessitates the need for fighting qualities, and pacifists no less must be prepared to fight for what they believe, in the way they find best—but fight they must.

Gandhi's campaigns in South Africa and India demonstrate in no small measure the possibilities behind non-violence, and it is essential for Western pacifists to build up a non-violent technique that will actively achieve some positive results.

This will require great courage and heroism in face of the suffering that pacifists will be called upon to endure—indeed must suffer and pay as a soldier does.

E. C. BURTON

36 Clovelly Avenue, Newcastle-on-Tyne, 4.

Worth a fiver

THANKS for issue Feb. 17. If I had money, I would gladly give you a fiver for it, because in ten lines Vera Britain has defined the key to the world's greatest and most urgent problem—peace.

It is the "Peace Army" experiment. If it is successful, our Labour Government's foreign policy must change from atomic power to moral power—or Mr. Churchill will win the next election.

The people here are terrified of the Atomic Bomb and they are clinging to Mr. Churchill who has succeeded in persuading himself and his followers that the very thing which will destroy them, is their only means of salvation.

This is a fair test: If the Foreign Secretary has vision and moral courage to

PASTE IT UNDER YOUR HAT

ANY COs who anticipate putting in an appearance before a Court, Military Board, Loyalty Review Committee, or whatever, might paste in their hats a recent statement by President Truman about "the faith we profess—the brotherhood of man and the fatherhood of God," declares the U.S. magazine, Fellowship.

Said Mr. Truman: "Men and women who have this faith will refuse to bow to force. They will refuse to worship the power of the State."

make "Peace News" his main propaganda, Labour will win the tremendous moral power of the British people and the common peoples throughout the world.

We may be able to do much here, where I live—when the iron becomes hot.

"X"

We have withheld our reader's name and address in order to add that he lives near Britain's new atomic explosive plant.

Unity through religion

J. B. McGEACHY in his broadcast "Canadian Commentary" of Jan. 18, gave good news of the prospects of the Commonwealth's "decisive role in world affairs" and said it was an idea, a policy, which may have saved the world from falling apart.

But evolution moves on, and at increasing pace. We must find some common denominator in the thought of the several members comprising the Commonwealth if we are not to lose ground to the forces of disruption; we must install a great big "Traffic Roundabout," so that everyone can branch out safely on their own particular line of investigation.

My own feeling is that to build an enduring structure we should take the fundamental truths of the great religions in the Commonwealth and let them be the cement which secures the stones of our civilisation.

Who will place the first brick of a real world union which shall link men's minds in tolerance and brotherhood?

OLIVE MURPHY

4a The Ridgeway, Golders Green, N.W. 11.

A French conscript's view

THE following are translations from a French conscript's letter. He is a brilliant University man:

AUTUMN "It is no longer your old friend Pierre writing you, but the perfect victim of military forced labour, a spiritless, wilted creature. Don't expect any rational or coherent account of my doings: barrack atmosphere puts an end to reflection. Do you know the expression 'Je m'en fous' ('I couldn't care less')? It is the perfect definition of my attitude to this soldier business. The protecting depths of irony, indifference and contempt, make my military life bearable. Obviously I run the risk of getting into trouble about it. All the same, so far as the army and war are concerned, not a thing, literally nothing, arouses my interest, neither rifle, tanks, jeeps nor drill. One of our fellows calls me Anti-militarist No. 1. This is a mistake, for I positively decline to take the army as a serious proposition. As for anti-militarism, it is the prevailing spirit here. The moral undermining is devastating: life here is progressively boring and soul destroying. As for reading or study, I have no heart for them, my only concern being to eat, sleep and loaf."

WINTER. "Being a university-trained man, I have been put into an OCTU group, for a try-out of some months. Our treatment has its harsh surprises. Four of us got a fortnight in prison for not having heard an officer come in and clicked heels to attention, as prescribed by regulations. Another day, I was on sweeping-up fatigue, when a rigorous kit-inspection came on, but I got off lightly with the loss of breakfast and dinner only. The chief danger is the imposing of the butcher mind on us. Our trainers say they will break us in. In my case, I devoutly hope they will fail, and that I shall manage to keep some fragment of mental balance. These trainers had at first some wishful illusions about me, but they must have quickly divined my total lack of military-mindedness."

SPRING. "There has been a merciless purge of us officer cadets. It is the prestige of my university qualifications alone, and not my soldier capacity that has kept me in the running, but there is plenty more throwing out to come yet. Plans? I have none. Nothing is more confined than the soldier's horizon. I am sometimes scared at the extent to which my one-time personality has been crushed out of me. My one great wish is to see the end of it all."

What comment is needed?

HARRY MOORE

Isleworth.

"Abolish the A-Bomb"

THERE is too much hypocritical talk about "banning the use" of the atom-bomb.

The only way to ban it is to stop making it and to destroy all existing stocks of it everywhere. After this, those responsible for precipitating this new war crisis upon us should be brought before a World Court and charged with intent to commit crimes against Humanity.

There is a growing public resentment against the prevalent "gangster" methods in international affairs, the idea that it is "harmful to prestige" for one leader to wish to negotiate with another. More and more men and women are beginning to realise that all planning for the future is futile unless the atom-bomb is abolished.

Let Peace News give the lead in a great new "Abolish the Atom-bomb" campaign. There is no time to lose.

GORDON SADLER

High Street, Bramley, Guildford, Surrey.

IF WE CHRISTIANS...

The following is an extract from "Cups of Tea, Lorries and Earthquakes," by Clifford H. Macquire, an FoR leaflet obtainable from the Fellowship of Reconciliation or Peace News, Price 1d. or 9d. doz.

WHAT would happen if we Christians were as determined not to gamble with civilisation in war as we are to challenge this business of football pools?

What would happen if we took the New Testament as seriously about relationships between enemies as we do about relationships between men and women?

What would happen if we refused to combat evil with its own weapons but tried overcoming it with good?

What would happen if we accepted the logical conclusion of the statement of the chief adviser to the Secretary of State in the USA—Mr. John Foster Dulles—that "there is no Holy War. The problem (of Communism) cannot be solved by trying to crush Communism by force. It would be wrong and stupid to use violence in order to convince people that violence ought not to be used?" Or of Lord Montgomery that "we might win a Third World War against Russia but would not thereby defeat Communism?"

"What would happen if... etc. ...?" I do not know! Nor does anyone else!

What I do know is that reliance upon war as a last resort, like taking part in war, divides the Family, creates a feud and destroys the very roots of the Christian faith. For it says, in effect, that the Gospel is insufficient. That it cannot be fully accepted until the world is fit for it, by which time, presumably, it will not be needed. This is no time for us Christians to be declaring that the atom bomb is mightier than the Power of God; that Communism is more catching than Christianity; that making people afraid is more effective than faith.

Recently a British Information Unit was in Central Africa. In a clearing in the jungle a crowd of almost naked Africans were grouped around the light tank with which the Unit was equipped. "Your spear wouldn't be much use against this tank"—the British spokesman's opening remark was an attempt to get on friendly terms with his audience and was addressed to a dark-skinned member of the Elgeyo tribe. Imagine his surprise when the answer came, "No, but you had better look at the track-roads of your tank, they would never have done for South-East Asia Command."

That African had served with the British Mechanised Army in Burma and was familiar with modern weapons of war. Something seems to have gone wrong! We thought spears had become interesting exhibits in our museums because the Christ whom Livingstone introduced to Central Africa had shown the Africans the Christian way! I am sure Livingstone never for one moment imagined that the day would come when the grandchildren of his African friends would be taught to use machine-guns and tanks.

Swords into plough-shares? No! Spears into machine-guns. Something certainly seems to have gone wrong.

... The World Council of Churches in Amsterdam in August 1948... asked, "What does the World see, or think it sees, when it looks at the Church?" and gave its own answer, "It is a Church, that, by its failure to speak effectively on the subject of war, has appeared impotent to deal with the realities of the human situation." And, let's be honest, "Church" means you and me.

The only adequate thing to say about war is that it is contrary to the Will of God, but that has been said over and over again. The effective thing to do is to renounce it, to refuse to take part in it, to take seriously the command to overcome evil with good...

Ten Years Ago

From Peace News, April 5, 1940

What appears to be the first strike in support of a conscientious objector has taken place in Manchester.

Workers at the Miles Plating Chair Company struck work on Wednesday morning last week because a CO had been dismissed.

As a piece of constructive service during war-time the International Voluntary Service for Peace has undertaken the planting of trees to replace timber now being felled. A tree-planting service has been started in conjunction with the Forestry Commission, near Hawkshead in the Lake District.

THE POSTER

A short story by
GEORGE TAYLOR

EMILY JANE Hargreaves stared in astonishment at the huge poster pinned on her newly-papered wall. There it was opposite the photograph of grandfather above the mahogany sideboard. She knew at once, by the wording, who had put it there. At the top of the poster was the one word, "Conscription," in bold staring letters. Underneath, in smaller type, "The Badge of the Slave," and at the bottom in the biggest lettering of all, "Get Rid of It Now."

"Leave it alone," the sharp command was just in time to save the poster from being torn from the wall and she turned to see her husband in the doorway.

"I'm not having that stuck there" she snapped.

"Tha'll get used to it" he said.

"Never, I've stood enough from thee, but this is the last straw."

Thomas Hargreaves settled down in his chair, placidly puffing at his pipe, and only half listening to her familiar tirade.

"I've put up with thy ways long enough," she went on, "I worked and slaved to bring t'childer up when they took thee away, thinking tha might have more sense when tha came back, but no, tha still went on preaching thi silly ideas." He looked up at this.

"There were all the more need for them then," he said.

"It didn't prevent another war, did it?"

"If they'd all been like me, it would have done," he replied.

"But they weren't all like thee." He smiled ruthfully.

"No they weren't, lass, but there were more this time and there'll be more next." She laughed scornfully.

"We shall all be dead by then."

"And all t'human race with us unless we do summat," he replied.

Thomas Hargreaves was a man of peace who lived and dreamed of the brotherhood of man. Paradoxically enough he had little peace in his own home. Although Emily Jane had resolutely shouldered the burden when he was sent to prison in 1916 for refusing to fight, she had never agreed with his views, and in this she had the support of their two daughters, Bessie and Irene. Thomas often deplored the faithlessness of his two children.

"If they'd been lads, I could have done summat with them, but women, well, what can you do with women? They can't see further nor their own noses." Too old for military service in 1939, his anti-war activities would have brought him into conflict with the authorities but for the fact that his views were so well-known that they thought it wisest to be tolerant.

He refused to firewatch just as resolutely as he refused to seek shelter during a raid. He distributed pacifist literature, he canvassed subscriptions for the War Resisters' Movement, he carried on anti-war propaganda. It was a familiar sight to see Thomas in earnest conversation at street corners and on doorsteps. People shrugged their shoulders and passed by. The few who listened, did so furtively, and those who sought advice, came to him secretly. But he himself was completely open in all he did. He wrote letters to the town's newspaper, he organised meetings and made himself as much of a nuisance as only a pacifist in wartime can.

If the war provided national leaders with the opportunity to display their pugnacity to the applauding multitudes, it certainly provided Thomas with the chance to glory in his pacifism. He was almost as sorry as the warmongers when the war was over, but for different reasons. They feared a return to obscurity, he missed the spice of danger in his mission and sorrowed for the decreasing urgency of his message. But his family breathed again. Emily Jane no longer dreaded the second removal of the breadwinner and the girls held up their heads once more.

FOR a time Thomas directed his energies to the problem of rehabilitation, but as time healed these wounds, he sought another outlet and with almost fanatical joy found it in peace time conscription.

Here was a problem which called for the urgency of war in a peace-time setting. Emily Jane didn't, at first, take this new mission seriously.

"It doesn't affect us," she said, "we've no lads to be called up."

"Tha thinks of nowt nobbut thisen," said Thomas, "it's the principle that matters."

"Principles," she laughed, "fine things they are, tha sees where they've landed thee." And she dismissed the matter from her mind.

Then the poster went up! That was Thomas's declaration of war, an ultimatum that could not be ignored. She stormed at him, but he just laughed. She nagged at him night and day, but he remained unmoved; only when she threatened to take the poster down did he retaliate and his tones were so determined and his eyes blazed with such holy fire that she dare not do it again. She threatened to leave him, but that was of no avail; and at last, all her efforts unsuccessful, she resigned herself to the situation and after a time, the poster seemed to become part of the home and even to her eyes, by the process of familiarity, less of an eyesore.

THE girls didn't take it so easily, but they dare not protest openly. They gave up bringing their friends and spent as little time as possible at home themselves.

Bessie, the elder, had just become engaged and although the young man lived only 20 miles away she hadn't yet brought him home. She was in terror of him finding out about her father and now the poster made things worse.

"I daren't bring Douglas here with that thing stuck up," she told her mother. Douglas had been a Flying Officer in the RAF and was holder of the DFC. Bessie was prouder of this honour than Douglas, who never talked about it, but it was a further barrier and she dreaded the time when she would have to tell him about her father.

Douglas was invited to spend Christmas with them and they decided on a last combined effort to get rid of the poster. Irene made the first approach.

"Why not let me work the poster's message on canvas in coloured wool, Dad?" she said. "It will look better." Thomas dismissed the suggestion, vehemently.

"Do it in coloured wool if tha likes," he said, "and put it up on t'billboards, for that's t'only spot where it would be noticed."

The next move was a more militant one, a realisation that the best means of defence was attack. Another poster went up, from the family this time. They even took down the picture of grandfather to make room for it, a picture of a smiling young man in air-force uniform with the caption, "Ginger is Back." Thomas said nothing but replied in kind with a huge placard which completely covered the overmantle over the fireplace. It read, "Shall Our Children Live in Happiness or Die in Atomic War?"

The family replied with "It's a Man's Life, Join the New Army," at one side of the window, and Thomas countered this with "You Can't Preserve Peace by Preparing for War" at the opposite side.

The war developed rapidly and posters, large and small, went up with the regularity of signals. A strong pacifist poster was replied to with an equally strong militant one until there was no more room on the walls. It was Thomas who filled the last bit of space and in a sense had the last word. The family were beaten and their posters were taken down much more quickly than they were put up. Thomas was equally magnanimous and all his posters came down with the exception of the original one which was now more conspicuous than ever.

FOR a time there was peace, but Thomas was wary for the next move. It was Bessie's turn and she came straight to the point.

"Douglas is coming at Christmas, Dad, and I don't want him to see that poster, so will you please take it down for my sake?" This straightforward request made Thomas sit up and he replied with equal candour.

"If tha can give me a good reason why I should take it down, then down it comes." Not that he expected a reason good enough to be forthcoming.

"Not many people think like you, Dad."

"No," said Thomas, "I'm different."

"It's a good thing you don't live in a country where you've got to think like the rest," she said.

"There's summat in that lass," he admitted grudgingly, "they've been very tolerant."

"That's all the more reason why you should show toleration."

"What does ta mean, lass?"

"You shouldn't force people to do things against their wishes." That nettled Thomas.

"I've tried to reason with folk and show them what's right," he said, "but I've never forced anybody to do what they didn't want to do."

"Yes, you have, you've made us have this poster on the wall, we're a laughing-stock for the whole street. You're not content with having your own way, you've got to make us all miserable," and she burst into tears and rushed from the room. This upset Thomas and all that evening he sat quietly in his chair. Next morning, the poster had gone. Whether it was the logic of Bessie's argument or her tears, only Thomas knew.

CHRISTMAS came and with it, Douglas. He was a pleasant fellow, with a more serious look in his eyes if you cared to look so deep. The women made a fuss of him and kept him away from Thomas.

It was the last day of his stay and Thomas had done no more than exchange the usual polite trivialities with him and was beginning to despair of ever being able to do anything more. Then the opportunity came and surprisingly enough, it was Douglas himself who made it.

"How about a walk before dinner, Mr. Hargreaves?" Bessie answered before he could reply.

"Dad doesn't walk much," she said. But Thomas was not to be put off so easily and it wasn't long before they were both tramping down the lane, having jointly overcome all opposition.

"I've wanted to meet you a long time," said Douglas, before Thomas could think of an opening. "I've heard a lot about you, not from Bessie," he added, hurriedly, "she thinks I don't know about you." Thomas looked puzzled.

"Tha knows about me, so far away?" Douglas smiled.

"A man with your views gets talked about, why, your're a character even where I come from. I wanted this opportunity of talking to you alone. That's why I wouldn't let Bessie come with us. There's something I want to tell you. I've got to tell someone!" The note of urgency in his voice surprised Thomas but he said nothing and let the lad go on.

"It's this hero business, it's getting me down. I can't stand it much longer." He was silent for a moment as though wondering where to start and then he took the plunge.

"It was during a raid on Berlin that it happened. It wasn't my first trip. I was piloting a Lancaster and we'd had a rough time getting there. Three of the gunners were dead and the wireless operator badly wounded. The only thought I had was to drop our load and get back as quickly as possible, but when the time came, I couldn't do it. Something seemed to come over me. Whether it was the sight of the bursting bombs from the other planes or the fires that were raging, I can't tell, but for the first time I thought of the children and the helpless babies and I couldn't do it."

Thomas looked at his set face and put a hand on his arm, reassuringly.

"I turned, intending to drop the bombs into the sea on our way back and I told my second pilot this and he tried to argue me out of it. In the end he took over, the bombs were dropped and we were half-way home when I noticed that he'd slumped in his seat. I hadn't known until then that he'd been wounded. I took control again and it was a proper fight to get back. In a way, I didn't want to get back. I knew I was for it if the others reported me. Perhaps it was because I didn't care that I did get back. How I did it with the plane virtually shot to pieces, I don't know. That's why I was decorated."

"And the others," asked Thomas, "didn't they give thee away?"

"They couldn't they were all dead," the words nearly choked him. They walked in silence for a few minutes and then Douglas exclaimed in an impassioned voice.

"I was a coward. I didn't say anything. I let them give me a medal. I submitted to all the hero-worship. Oh, I hate it all. War is cruel and senseless and I want to fight against it for all I'm worth. That's why I wanted to meet you, why I had to tell you all this." The old fanatical light had returned to Thomas's eyes.

"I always wished I'd had a son," he said, "for I could never get t'lasses to support me." He laughed, "It's funny to think it's through one of them I've gotten very son I wanted."

"You'll let me work with you then, Mr. Hargreaves?"

"I shall be right pleased to have thee, lad," said Thomas, "and we'll knock some sense into them women first." He turned towards home.

"Come on, lad, there's summat wants doing straight away. We've a poster to put up!"

Recent Publications

Bapu, Conversations and correspondence with Mahatma Gandhi by F. Mary Barr, C8vo. 214pp. paperback (Bombay: International Book House. Rs2/12).

In 1931 the authoress, a Christian missionary, "entered Gandhi's family," and soon after commenced work under his direction in Khedi Saoligar, a beautiful but malarious village in the Betul District of India's Central Provinces.

With the aid of her diary, she has written a straight-forward account of her frequent contact with the Indian leader. Letters he wrote and conversations they had are recorded, sometimes only in substance, but often verbatim in a style so simple and direct that there does not seem to be a phrase that is superfluous or a paragraph that is uninteresting. When we are further away from his time, books like this will be essential material for any biographer who would give an accurate picture of his life and stature.

The Republic Day by N. D. Agarwalla. 12pp and cover (Calcutta: The Union Society, 19a Deshapriya 26).

This tract, distinctively Indian in form, and decorated with rather charming drawings, was issued to mark the establishment of the new republic. It recounts briefly the chief changes in the country's long history and maintains that, throughout them all, the inner thing that is India has remained the same and unmistakable: a path of life where the two great virtues are peace and union. Indians have obtained freedom: it must be freedom to build. They have political independence: it must not be an end in itself, but the erection of a platform wherefrom, to the whole wide world, the much-needed message of India may be delivered.

Asian Horizon Autumn/Winter, 1949. 88pp and cover, illus. (London 32, Victoria Street, S.W.1, 3s. 6d.)

In eighteen pages of discursive commentary Fritz van Briessen observes some of the changes which have taken place since the Communist triumph in Northern China, and is particularly interesting when he writes, not of the substitution of politicians or programmes, but of things that obtrude daily upon the lives of ordinary people: changes in the layout of the front page of

newspapers, in the script used, in the arts, in funeral customs.

The photograph section and an accompanying article by J. S. Furnivall are on independence and subsequent events in Burma.

Contemporary Issues Winter, 1950. 76pp and cover. (London: Contemporary Press, 10, Blomfield Court, W.9. 2s.)

This quarterly advocate of essential democracy, excellent as it is in some ways, maintains an uncompromising standard of heaviness and indigestibility in its articles. The current issue contains a most interesting comparison by Alec Brown of the revolutions in Russia and Yugoslavia—the only two European countries having Communist governments which have not been "bayonnetted into the country by alien pitchforks."

It is promised that future issues will contain comments, criticisms and articles from other points of view.

"THE UNKNOWN WARRIOR" TO TOUR N.E. ENGLAND

FOR their third tour of North-East England, The Trafford County Players have chosen "The Unknown Warrior," by Paul Raynal.

The Players are a group of professional actors touring villages and communities in the North-East. With the minimum of scenery and the maximum of mobility they play at a different place each night, travelling with their own settings, properties and lighting equipment.

"The Unknown Warrior" will be our most ambitious production to date," writes Roger Trafford. "We feel this play will be of especial interest to pacifists."

The tour commences in April and some of the places to be visited are: Morpeth, Ferryhill, Marley Hill, Waterhouses, Tanfield Lea, Leadgate, Blanchland, Gateshead, Rothbury, Sunderland, Sherburn, Wheatley Hill, Tow Law and Philadelphia.

"The Unknown Warrior" was played in London in 1946 by R. H. Ward's company, "The Adelphi Players."

Miss Barbara Cooper, 20 Granville Gardens, Jesmond, Newcastle-upon-Tyne 2, is Business Manageress to the Trafford County Players.

CZECHOSLOVAKIA TO-DAY

THE Czechs are a very peaceful people," stressed Australian journalist, John Fisher, when addressing a Central London Fabian Society Meeting recently. Mr. Fisher had lived from 1942-1949 in Moscow and Prague.

Mr. Fisher drew a very apposite picture of the present conditions in Czechoslovakia, against the backdrop of racial and geographical disintegration which had in the past severely limited the country's independence. There was, for instance, the greatly improved status of the average worker and a feeling of enthusiasm among the people generally.

The dangers of too centralised Government, of petty jealousies, or purges and individual suffering, were almost universal where Government existed at all, and certainly not less in Czechoslovakia, where "a lot of fairly rough stuff is done" and when "very often it is the innocent that get hurt."

If we wished to thaw out the "cold war," we must at least try to understand that although each country had its own conception of democracy, none was completely right.

Mr. Fisher in replying to the discussion, emphasised that there was no easy answer to the East-West problem—this was specifically confirmed by other individual members of the audience who had lived in Eastern Europe—and if in his talk he had accentuated the bright spots, it was not because he thought of Czechoslovakia as a paradise, but rather that most Western correspondents had already underlined too successfully the black spots. His talk was, in fact, intended to create a balance of opinion, so that on the common ground of objectivity we could begin to unravel these apparently insoluble problems.

At question time a young American asked Mr. Fisher whether it was safe for him as a U.S. citizen to visit Eastern Europe. The Chairman wanted to know from what side he expected interference.

AUDREY BOORNE

"Pick-and-shovel-peacemakers" in India

FOUR Europeans are in India with an International Voluntary Service for Peace team helping in the rehabilitation of 20,000 refugees.

They found the chief bottleneck to the work going on in Faridabad where they were stationed was caused by a low output from a stone quarry, so they have been working alongside 300 refugees and 100 skilled labourers.

Ralph Hegnauer, one of the European "pick-and-shovel-peacemakers" writes:

"Up to date we have worked at stone digging, breaking, and collecting; tool-repairing, drilling, working on the stone-crusher, measurements and organising."

"Roshan Lal Agarwal, an Indian volunteer and social worker, joined us on Feb. 20 and has been a precious help to us four Europeans."

The volunteers have also been able to demonstrate ways of tackling parts of the work: of digging the stones out of the quarry and of repairing the tools. They have also been able to make some suggestions to improve the working conditions, with regard to the carrying of the drinking water, for instance, and the speeding-up of the wage-paying procedure for the workers.

Contact with Pakistan

Friendly contact has been made with the Pakistan authorities and it is hoped that eventually volunteers will be working in both countries. "How soon this can be brought about depends largely, of course, on how far the movement as a whole can supply the money and the experienced volunteers," reports IVSP News Bulletin.

In Germany and France

"Pick-and-shovel-peacemakers" will be working on a re-settlement housing scheme for DPs in Germany this year. They will level the ground, dig foundations and trenches for 15 small house-blocks and four flats each in Donaueschingen and five to

six similar blocks in four villages in the neighbourhood.

Projects in France include the repairing a mountain road; clearing a wooded area laid waste by fire and conversion of a wooden barracks into a community centre in a workers district.

Begin at home

Before serving abroad, British volunteers must have worked on a British work-camp project. Full details of these may be had from IVSP, 3 Cromwell Road, London, S.W.7.

Membership of IVSP is open to all who agree with the following aims:

(a) To create a spirit of friendship and a constructive attitude towards peace among all peoples by giving practical help on the occasion of natural catastrophes, or in the carrying out of work of public usefulness; and thus provide men and women of goodwill with a sound system of training in mutual help, voluntary discipline and comradeship.

(b) IVSP shall work for the establishment of an international constructive service which will foster greater confidence between nations of the world and eventually replace military service.

(c) In the meantime the IVSP shall work for the admission in principle of such international constructive service as an alternative to military service for all who feel a genuine concern to undertake it and are competent to do so.

THEIR ALTERNATIVE TO MILITARY TRAINING

Since Dec. 10, a small FAU International Service Section has been at Vauréal, near Pontoise, just north of Paris, working at a Home for children from difficult backgrounds.

The centre was started after the war by Pere Levallois as an "Institution Médicale-Pédagogique." At present it houses 15 boys and 60 girls. FAU has worked before at Vauréal for two years, from 1946-1948, helping in the renovating of the chateau which was then in a very bad condition. Consequently they are well-known and appreciated in the district.

All members of the Section are British conscientious objectors who have been granted exemption from military service. The work at Vauréal is part of their two-year's alternative service. At the moment they are clearing ground—removing brushwood and tree-stumps—so that wheat can be sown next year.

GERMANY MUST NOT BE RE-ARMED

Minnie Pallister at St. Ives

SPEAKING at a public meeting at St. Ives, Cornwall, on March 27, organised by the Peace Pledge Union, on "Is Peace Possible," Miss Minnie Pallister, a well-known social reformer, author and broadcaster, said peace was possible when people came to think on war as a crime.

Before World War No. 1 they were told there never would be peace unless they destroyed the German military machine. After that came Hitler, and Germany was blamed for tolerating Hitler so long, but she contended that the way Hitler cleaned up the mess after World War No. 1 was why the people tolerated him so long. The one thing Hitler wanted was the approval of the world, and she said, he got the approval of a very large number in this country.

Rearming Germany

When the Second World War broke out she took her stand on the side of the Pacifist movement which was against no law, if peaceful. She would loath being in a society which had no laws, as laws represented a person when that person was at his best as a citizen.

At the present time there was a talk of re-arming Germany as a bulwark against Russia. She thought to stop doing evil, it was a much better thing to start doing good, and we should try to fill the vacuum with something good.

Atomic science with the atom and H-bombs had made the question "Is Peace Possible?" a vital question for everyone. But she still believed peace was possible when people and nations looked on war as a crime.

A military power no longer

Miss Pallister thought that we in this island must think of the things of the world and adjust our ideas to them, as they did not look on us as a great military power. If we really meant to have peace we could make other nations believe it. If only we could visualise getting our youth together and sending them out as peace builders? What a great opportunity it was before us, but we don't seem to think on these lines.

One thing she never regretted, and that was in joining the Peace Pledge Union. She appealed to her hearers to get a copy of Peace News, where articles would be found of tremendous value to peace lovers.

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NOTICE BOARD

LEAFLET DISTRIBUTIONS

London: Recruiting display, April 22; Army Day, May 7; Albert Hall Meeting, May 15. Volunteers should send their names to Sybil Morrison, PPU Campaign Organiser, Dick Sheppard House, 6 Endsleigh Street, London, W.C.1.

PEACE NEWS SELLING

Michael Scott Meetings: London, April 17, 7 p.m. Westminster Central Hall; Eastbourne, April 19, Town Hall; Portsmouth, April 20, Methodist Central Hall; Bristol, April 21, Bristol Lecture Theatre; Liverpool, April 27, Stanley House.

Army Demonstrations: Central London: April 22 and May 7, times to be announced.

Names and addresses should be sent to Peace News Ltd., 3 Blackstock Road, N.4.

Finbury Park: Sundays during summer from May 7 onwards, in support of open-air meeting. Secretary, Stoke Newington Peace Group, 79, Lordship Park, N.16.

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Notes for your Diary

As this is a free service, we reserve the right to select for publication notices sent in. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday.
2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

Friday, April 7

LONDON, E.7: 8 p.m. Change of Meeting Place: now opposite Upton Park Methodist Church, Green St.; E.7, entrance in Cromwell Rd.; First and third Friday of the month; West and East Ham PPU.

Monday, April 10

TOWER HILL: 1 p.m. Open-air meeting; Gwyneth Anderson and Bryan Anstey; PPU.

Thursday, April 13

HAMPSTEAD: 7.30 p.m. Friends House, Heath St.; Frank Dawtry (Howard League for Penal Reform) on "Violence and Crime"; discussion; Secretary: Jon Wynne-Tyson, 17a Pond St., N.W.3; PPU.

LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open-air Meeting; Sybil Morrison; PPU.

Saturday, April 15

COLWYN BAY: 3.15 p.m. Friends Meeting House, Erskine Rd.; Speaker: John Ferguson, M.A., on "Christianity and Communism"; FoR.

LONDON, W.C.1: 2.15 p.m. Dick Sheppard House, 6 Endsleigh St.; Business meeting followed at 3.15 by a talk on "Comparative Religion" by Rev. Will Hayes, Fellowship of Faiths; Religious Commission of PPU.

Sunday, April 16

SYDENHAM: 6.30 p.m. Friends Meeting House; Reginald Reynolds on "World Pacifist Meeting in India"; Society of Friends.

Tuesday, April 18

ST. ALBANS: 8 p.m. Friends Meeting House, Upper Lattimore Rd.; Hugh Faulkner on "The Way to World Unity"; FoR.

Thursday, April 20

LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open-air Meeting; Sybil Morrison; PPU.

Thursday, April 27

LONDON, W.C.1: 7 p.m. Dick Sheppard House, 6 Endsleigh St.; Meeting of Non-Violence Group; PPU members welcome.

LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open-air Meeting; Sybil Morrison; PPU.

Monday, May 1

TOWER HILL: 1 p.m. Open-air meeting; Gwyneth Anderson and Bryan Anstey; PPU.

Saturday and Sunday, May 6-7

CRICH, Nr. MATLOCK: Commencing 5 p.m.; weekend school; Speaker: Minnie Pallister on "World Problems"; Cost: adults 17s. 6d., children under 10, 8s. 6d. Special bus from Sheffield 9s. return; Names with 5s. deposit should be sent by March 18 to Eleanor Pease, 28 East Bank Place, Sheffield 2; PPU.

Saturday, May 27-Monday, May 29

HAYWARDS HEATH: Weekend Conference (lunchtime, Saturday to teatime, Monday), at Elfrinstead, to discuss the ways in which the pacifist message may be presented through the Churches, the Press, Political Parties, Trade Unions and other organisations. Full cost of Conference 35s., including 6s. booking fee which should accompany applications and is not returnable. Accommodation limited to 80; PPU.

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MEETINGS

WEIGH HOUSE Church, Duke Street, W.1. (Bond St. Tube). Sunday evenings at 7. The Gospel of Peace! Social hour follows.

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ACCOMMODATION AVAILABLE. Vegetarian and diet reform. Others welcomed. Sea front, small village. Innisfree, St. Mary's Bay, Ashford, Kent.

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NEWSPAPER WRAPPERS good quality cream wove 10 in. x 4 in. (as used in PN office) 2s. 100, 17s. 6d. 1,000 post free. Peace News, 3 Blackstock Road, London, N.4.

LITERATURE, &c.

QUAKERISM Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Rd., London.

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PERSONAL

LADY WOULD like sincere friendship with pacifist of either sex, age between 35-40. Simple tastes, fond of music and country. Box 156.

SITUATIONS VACANT

LIFE ENDOWMENT. house purchase, motor insurance. Well-known Company's agent welcomes enquiries. H. J. Snewin, 11a, St. Andrews Road, London, E.13.

PEACE WORK is available for all volunteers at Peace News office. Day time and every Wednesday evening we shall be grateful for help. Write, phone, or just drop in, to Peace News (STAMFORD HILL 2262) 3 Blackstock Road (above Fish and Cook, Stationers), Finsbury Park, N.4. (one minute from station).

SCHOOL FOR maladjusted children near London requires at once: (1) Qualified young single male teacher for re-educational group, (2) Housemother, (3) Gardener-Handyman able to do minor repairs. Interested in children. Replies to the Principal: Hever Warren School, Edenbridge, Kent.

PART-TIME VOLUNTARY work with Peace News for Librarian-Filing Assistant, or person accustomed to index work. Apply Assistant Editor, Peace News, 3 Blackstock Road, N.4.

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Up and Doing!

UNITY IN VARIETY

MICHAEL TIPPETT rightly reminds us that suggestions for increasing Peace News sales should be so varied that every reader is attracted by at least one idea.

Homo pacis is indeed a variegated species, some types deep-rooted and inconspicuous, others flowering profusely in verbal glory. Pity the poor gardener's boy with 9,000 choice specimens, each propagating itself differently, many wilting at the sight of stimulants on which others thrive.

Happily there is a remarkable extent of unity in variety, and I will venture to assert that no reader of this 'panel' will have any valid excuse for not pulling his or her weight in our circulation campaign for 2,500 new readers. You know that amongst newspapers, Peace News has a unique, and terribly urgent, job to do. It is your job, do it your own way, but please do it.

Is this your way? When special articles and comments appear on specific subjects do you send a marked copy to people you know will be interested, perhaps enclosing a personal note commending the paper—and an order leaflet (free from PN)? Many influential people are kept in touch with pacifism in this way. Why not order an extra copy each week for this purpose—a double help to circulation?

If this isn't your stimulant, look out for next week's dose!

H.F.M.

Circulation last week 9,300

PPU TO ELECT NEW JOINT TREASURERS

BALLOT papers have gone out to PPU members for the election of two Joint Treasurers to fill the vacancy created by the death last year of Maud Rowntree.

Trefor Davies, Emrys Hughes, MP, and Dame Sybil Thorndike have been nominated. Ballot papers have been sent to all regular readers of the PPU Journal, to all subscribers in 1949 and to all members applying for a ticket for the Annual General Meeting.

Other members may obtain papers, which have to be returned by April 24, from The General Secretary, Dick Sheppard House, 6 Endsleigh Street, W.C.1.

SHEPPARD PRESS SOLD OUT

ESSAYS TOWARDS PEACE, by G. M. Ll. Davies.

STILL AVAILABLE

LOOKING BEFORE & AFTER, twenty-seven essays by John Middleton Murry. (Published 12s. 6d.)

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Scientists' H-Bomb protest

(Continued from page one.)

hell, and be prepared to take all your youngsters with you. Ideals, freedom, civilisation must all be sacrificed. This is partly recognised and, by most people, deplored. But they cannot face the alternative of complete military defencelessness. They hope for some international agreement to limit arms and to control atomic energy so that it would be used for good purposes only.

Now such an agreement would be excellent. I am all for it. But only as a first step. If it could be attained it would show that something of our fears and suspicions had subsided. It would help to allay further suspicion. But it would not alter the fact that even an old-fashioned war, once begun, would end as an atomic war.

The only sure way to prevent war is not to have the weapons to begin it.

If we are prepared to trust the USSR to the extent of properly safeguarded international control, why not go the whole road

and agree to abolish weapons of war altogether?

There is no point in saying that Russia would not agree: we have never seriously tried to agree on this matter.

There is no sense in arguing that the world is not ready for disarmament. That way madness lies. If the world is not ready now, with the hydrogen bomb just round the corner, it never will be ready, and we are all rushing together to destruction.

But let us be quite clear in this matter. Disarmament alone is not the royal road to peace and world friendship.

It would help by ridding the world of its present fear neurosis.

It would help, because young people

COMMENT ON "COSH"

"War makes thieves and peace brings them to the gallows."

—James Howell, 17th century, in "Familiar Letters," Dents' 1903 edition, Vol. II, 246).

would no longer be trained to think of war as natural and inevitable.

It would help, by putting to constructive use money that is now being poured down the military drain, land that is diverted from agriculture and scientific ingenuity now misdirected to the war effort. But no water-tight plan of effective opposition to human sin, collective or individual, either exists or can exist.

Neither a genuinely unselfish foreign policy, nor a world government, nor any other system that I know of, can guarantee physical security to men everywhere, although such systems would be much more likely to achieve world peace than is our present policy of drift.

But in the world as we now know it there neither is, nor ever again can be, any security except the inward security spoken of by Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Obituaries

A LINK WITH THE AMERICAN CIVIL WAR

MAUDE ROBINSON

HUBERT W. PEET writes: "One of the early memories of Maude Robinson, the 90-year-old Quaker who died on March 12, were of being told stories out of *Uncle Tom's Cabin* and of helping her mother and sister in their father's farm, tucked away in a fold of the Downs behind Brighton, in preparing clothing which the Society of Friends were sending for the emancipated slaves who, during the American Civil War had wandered into the colder Northern States and were almost literally perishing of cold."

"War relief work occupied Maude Robinson at intervals throughout her life, for in addition to what she did during the American Civil War, she worked for the relief committee of Friends in the Franco-Prussian War, supplying clothing, etc. Similar work was done for the Quaker Committee in the Boer War and in both the World Wars. When well over 80 she made more than a thousand rag dolls, many of them in old-fashioned Quaker costumes, for sale in aid of the funds of the Friends War Relief Service and for temperance causes."

EDWIN A. ARNOLD

DORA CATFORD, of Muswell Hill, writes: "A loyal friend and staunch worker for peace," Edwin A. Arnold passed away on March 17 after a brief illness and operation. A member of the FoR, and a CO who served several prison sentences in the 1914-18 War, he was ever ready with practical help for the younger COs of the Second World War.

FRANCES HOLBRON

CHAS. L. FORWARD writes with deep regret of the death on Feb. 16 of Frances Andrea Stanley Holbron, a co-founder of the Cranbrook PPU in 1936, and latterly group leader and area representative. Her home was a focal point during the war years for a good number of neighbouring COs and she will be missed by a very wide circle of friends.

PHILIP HULME

THE Rev. Philip Hulme, who died on Feb. 1 at Stockport, aged 63 years, was a Unitarian minister and Chairman of Stockport No. 1000000 Council.

A life long pacifist: a CO in World War I and a member of the Stockport Advisory Committee for COs in World War II, he was widely known and respected for his pacifist views.

WILLIAM NIVEN

WE learn with great regret of the death of William Colclough Niven, J.P., on March 20. William Niven, one of the most valued members of the Glasgow PPU, was President of the Glasgow Study Circle which has, since the outbreak of the 1914-18 War, exercised a religious, moral, and philosophical influence out of all proportion to its numerical membership.

Stuart Morris writes: "Though lately his failing health made it necessary for him to curtail some of his activities, he remained a very warm supporter of the PPU, a valued counsellor and friend to many and an unshaken pacifist."

Sybil Morrison's

CAMPAIGN COLUMN

Defence Share-out if War Comes: Continental Europe to mass land forces; Britain to supply short-range bombing attacks; United States to begin strategic bombing of Soviet industrial and military centres. It is confirmed that atom and hydrogen bombs would be used. The aim of the Plan was summed up by Mr. Johnson, U.S. Secretary of Defence as "peace through strength." The purpose he said, was first "to deter aggression, then to defend ourselves, and finally to defeat an aggressor."

—The Observer, April 2, 1950

In all my life I have never seen any nation preparing war quite so overtly as the Soviet Union.

—Lord Vansittart, House of Lords, March 29 1950

IN the past, war has always been accepted as the final arbiter in national disputes, and the element of surprise has been considered a necessary fore-runner to ultimate victory. It is to be supposed that the commanders in the field, on the seas and in the air, still think so, but in the Foreign Offices, in the Parliaments and the Councils of the world, it would appear that an open declaration of strength in arms is the proper procedure; the purpose of such a declaration being to "deter aggression."

Yet Lord Vansittart is outraged, not so much at the preparation for war by the Soviet Union, but because that preparation is unconcealed!

It would be hard to imagine any statement of aims more openly threatening than the Atlantic Defence Council's apportioning of battle positions, and pronouncement that atom and hydrogen bombs will be used on Russian industrial centres.

It should be plain, even to the least imaginative, that the findings of this Council must sound extraordinarily like "open aggression" to the people of the Soviet Union. Certainly, if the same kind of statement of Russian aims were to appear in Russian newspapers, Lord Vansittart would be the first to tell us that war was imminent, and there would hardly be one Britisher who would not be prepared to believe him.

Victory and peace not the same thing

"Peace through strength," says the U.S. Minister of Defence yet he has no real faith that strength can secure peace, since though he puts deterrence first he adds "defence" and the "defeat" of the enemy as further reasons for strength. If it is necessary to defeat an enemy then there is war, not peace; victory and peace are not synonymous, and never have been.

Before the two world conflicts of 1914 and 1939, wars were fought, not to achieve peace, but to acquire territory or wealth, or power; it was only in 1914 that someone thought up the slogan "a war to end wars." Strangely, though this turned out to be the biggest of all national fallacies faith in the idea still holds its place in the minds of great numbers of perfectly sincere and good people.

Lord Vansittart and the Defence Council Ministers seem, in their fulminations against Communism, and their passionate determination to arm against it, to be unaware of the fact that war may create a situation in which Communism may well appear to the masses to be their only salvation; devastated lands, destroyed homes, defeated and starving human beings—these are the conditions when any policy of equal shares, even if imposed by force, must make a strong appeal and must inevitably be accepted.

No cure by killing

The tragedy of Russian Communism has been its reliance upon violence and force to smother its minority opinion, but this renegade, back-sliding from the true principle of common sharing will not be defeated by killing the people who have erred, any more than Lord Vansittart's murderously reactionary views will be defeated by killing those who agree with him.

There is only one certain way to peace, and that is by renouncing war; it is true, and that individuals can take that pledge, but individuals make up a nation, and nations make up the world; the concern of pacifism is with the world, for peace belongs to the world.

WINSTON CHURCHILL, IN WAR AND PEACE

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